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Saul ; (4) probability of the repetition of these circumstances ; (5) the many points of difference between the narratives, and the difficulty of explaining them except upon the supposition that similar events happened twice ; (6) what would follow the acceptance of the view that we have here two distinct narratives of the same event ?

*Fourth Step : Classification.*

Follow the directions given in previous "studies" and classify the details of the material according to the general heads there given, with the addition of any that may be necessary.

*Fifth Step : Organization.*

Combine the material of the sixth and seventh "studies," and make a complete list of the *events* included in these "studies" which bear directly or indirectly upon *David's Outlaw-life*.

*Sixth Step : Religious Teaching.*

Many other lessons than those noted in the preceding "study" are suggested by the events of *David's Outlaw-life* ; among these may be mentioned (1) that of magnanimity and generosity, from David's treatment of Saul at the cave of Engedi (24 : 7 seq.) ; (2) that of the hardening and undermining influence of sin, from the attitude of Saul toward David ; (3) the possible fickleness, treachery and general depravity which may characterize one who has been given a position because he is supposed to possess qualities the very opposite of these ; (4) the dangers and difficulties which beset a good man when he is on any other than the right path.

STUDY VIII.—SAUL'S LAST DAYS ; 28 : 1-31 : 13.

- Remarks :** 1. We are now approaching the end of the book. It is important that we hold together the material which has been gathered. To this end, let a rapid survey be taken of (1) the several "topic-studies," (2) the outlines as found under the head of "organization."
2. If the pupil has been faithful, the details and order of the material should now be so familiar that the number of a chapter, e. g., 15, 21, will suggest the subject of that chapter.
  3. For variety, and for the sake of discipline, an entirely different plan will be pursued in the eight "studies" which shall be given to 2 Samuel.

*First Step : General Study.*

1. **First Reading :** Study (with note-book in hand) chapters 27-31, and write down as you go along the main points of the story ; e. g., (1) war again with Philistia ; (2) Saul goes to the witch of En-dor ; (3) David is dismissed from the Philistine army ; (4) Ziklag is plundered ; (5) the pursuit and rescue, and distribution of spoil ; (6) death of Saul and his sons in the battle of Gilboa ; (7) their bodies exposed and rescued.
2. **Second Reading :** Study these chapters again, (1) correcting or improving the work done ; (2) indicating in connection with each point the particular verses belonging to it.

3. **Résumé**: Take up the "main points," one at a time, and in *thought* associate with each all the details of the narrative which connect themselves with it.

*Second Step: Word-study.*

1. **Ch. 28:1-7**: (1) *therefore thou shalt know, etc.* (v. 2), in what respect ambiguous? (2) *keeper of mine head* (v. 3); (3) *now Samuel, etc.* (v. 3), relation of v. 3 to what precedes, to what follows; (4) *familiar spirits, wizards* (v. 3), cf. 15:23 and Lev. 19:31; 20:27; Deut. 18:10 seq.; (5) *Shunem* (v. 4); (6) *Saul inquired of Jehovah* (v. 6), cf. 1 Chr. 10:13, 14; (7) *by dreams* (Num. 12:6); (8) *En-dor* (v. 7).
2. **Ch. 28:8-25**: (1) *bring me up Samuel* (v. 11); (2) *gods* (v. 13); (3) *an old man cometh up* (v. 14); (4) *Saul perceived* (v. 14); (5) *thine adversary* (v. 16), cf. margin; (6) *will deliver Israel also* (v. 19).
3. **Ch. 29:1-11**: (1) *now the Philistines* (v. 1), this connects with 28:1, 2; (2) *Aphek* (v. 1); (3) *fountain in Jezreel* (v. 1); (4) *and David said* (v. 8), the character of this answer; (5) *as an angel of God* (v. 9), cf. 2 Sam. 14:17, 20; 19:27.
4. **Ch. 30:1-31**: (1) *the south and Ziklag* (v. 1); (2) *spoke of stoning him* (v. 6); (3) *bring me hither the Ephod* (v. 7); (4) *his spirit came* (v. 12); (5) *Cherethites* (v. 14), cf. 2 Sam. 8:18; (6) *evening of the next day* (v. 17); (7) study the places mentioned in vs. 27-31.
5. **Ch. 31:1-13**: (1) *Saul's sons* (v. 2), cf. 14:49; (2) *went sore against* (v. 3), cf. 1 Kgs. 22:31 seq.; (3) *these uncircumcised* (v. 4); (4) *fell upon it* (v. 4), cf. 2 Sam. 1:9 seq.; (5) *Ashtaroth* (v. 10); (6) *Beth-shan* (v. 10); (7) *inhabitants of Jabesh-gilead* (v. 11), cf. ch. 11; (8) *burnt them* (v. 12), was cremation common?

*Third Step: Topic-study.*

1. **The Witch of En-dor**:\* Consider (1) the view that Samuel really appeared and spoke, which is favored (a) by Jewish tradition (1 Chr. 10:13; Ecclesiasticus 46:20; Josephus, etc.), (b) by the narrative itself, e. g., vs. 15, 16, 20; in this case, was it the witch who called him up? or was he sent by God? (2) the view that there came a demon counterfeiting Samuel,—held by Jerome, Luther, Calvin, "it being inconceivable that the soul of any saint, much less of a prophet, was drawn forth by a demon;" (3) the view that the witch, in her state of self-excitement, was herself deceived; (4) the view that the witch deliberately imposes upon Saul; (5) the evident idea of the writer of this narrative; (6) the objections to each of these views; (7) the question, to whom we are indebted for the story,—the witch, or Saul, who died on the next day; (8) the relation of the transaction to modern spiritualism.
2. **Battle of Gilboa** (ch. 31): Consider (1) the parallel account 1 Chron. 10:1-12; (2) the place of the battle, the plain of Esdraelon; (3) other battles fought here, cf. Judg. 4:15; Judg. 7; 2 Kgs. 23:29; (4) the details of the battle; (5) the great interests involved, and the issues which grew out of it.
3. **Saul's Reign as a whole**: Consider (1) the three divisions of the reign, and the important events of each; (2) the general character of the reign, and its policy; (3) the relation of the reign, so far as it was a failure, to the people's request for a king; (4) the points in respect to which it was a *good* preparation for what was to follow; (5) the points in respect to which it was a *bad* preparation.
4. **Comparison of Pentateuch-passages**: Compare the following passages with those cited, in each case, from the Pentateuch, and give the results: (1) 14:32, with Gen. 9:4; Lev. 3:17; 7:26; 17:10-14; 19:26; Deut. 12:16, 23, 24; (2) 19:5, with Deut. 19:10-13; (3) 20:26, with Lev. 7:20, 21; (4) 21:6, with Lev. 24:5-9; (5) 28:3, with Lev. 19:31; 20:27; Deut. 18:10; (6) 30:24, 25, with Num. 31:27.

\* See especially Kirkpatrick's *1 Samuel*, pp. 244, 245.

5. **Moral Difficulties** : Consider (1) the command to destroy the Amalekites (15:3); (2) the cases of deception 16:2, 3; 19:13, 14, 17; 20:6; 21:2; 27:10, 11; 29:8; (3) some of the principles which are to be adopted in dealing with these and similar passages.

*Fourth Step: Classification.*

Go through the material gathered from the various sources and classify it under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) miraculous events; (5) important sayings; (6) literary data; (7) chronological data; (8) worship; (9) manners and customs; (10) historical allusions.

*Fifth Step: Organization.*

1. Arrange the material of this study under the heading, *Saul's Last Days*, and make out a series of topics which will include all the more important events.
2. Organize now the material of the whole book in some such way as the following:
  1. Samuel's early life, 1:1-4:1 a.
  2. The close of the theocracy, 4:1b-7:17.

*This may be taken as Part I of the black book—the close of the period of the Judges.*

3. Saul, appointed, elected, established, 8-11.
4. Saul's reign till his rejection, 12-15.
5. David introduced and banished, 16-19.
6. David's outlaw-life, 20-23:28.
7. David's outlaw-life (cont.), 23:29-27:12.
8. The last days of Saul, 29-31.

*This may be taken as Part II of the book—the beginnings of the Monarchy.*

*Sixth Step: Religious Teaching.*

The last scenes of Saul's life are pathetic and tragic. Nothing in Old Testament history appeals so strongly to our sympathies as the inglorious end of this first king. The teachings of these events are clear and definite. We see (1) what must be the end of a career guided and regulated by false principles; (2) the strength of superstition, even over one who had for years endeavored to root out that particular form of it which finally gains control of him; (3) the infamy and disgrace which may result where opportunities existed for success and glory; (4) what it really means to be deserted by Jehovah.